

Here is true

MAGISTRACY

DESCRIBED,

And their way to Rule and Judge the people set forth:

And likewise,

How the people ought to *subject* thereunto for *Conscience*-*sake* towards God, and not for fear of Wrath only.

which is in answer to a

Question that hath been often put to the People
Commonly (with malice) called

Q U A K E R S, &c.

For such *Magistrates*, and their Ruling, is by them
owned, as according hereafter is written, &c.

Prov. 29. *If a Ruler hearken to lyes, all his servants are wicked; but*
12, 14. *a wise King scattereth the wicked, and bringeth the Wheel*
over them.

Prov. 20. *The King that faithfully judgeth the poor, his Throne shall*
26. *be established for ever.*

110. f. 241/12
LONDON, Printed for Robert Wilson, and are to be sold at his
Shop at the sign of the Black-spread Eagle and Wind-mill in *Martin*
near ALDERSGATE. 1650.

There is one

MAGNETIC

DESCRIPTION

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

The Quest. is, What say ye concerning Magistracy,
Or what Magistrates would you have?

Ans. My answer is with Wisdom, who saith of Magistrates
on this wise:

THe Spirit of the Lord spake by me, his Word is in my heart, and in my mouth; and the God and Rock of Israel spake unto me, and said, He that ruleth over men must be just, ruling in the fear of God: He must be a wise understanding man, a man of truth and of a perfect heart, that he may discern between good and bad: He must be a righteous and an able man, of a willing mind, a man of a good courage, hating covetousness, and fearing God, and not the face of a man, &c.

2 Sam. 23. 2, 3

1 Kin. 2. 4.

and 3. 9, 10

11, 12.

Exod. 18. 21.

And then shall he be as the light of the morning, when the Sun riseth; even as a morning without Clouds, and as the tender grass springing up out of the earth by the clear shining of the Sun after rain, and the Throne of that man shall be established, &c.

First. Now Wisdom saith, That the way of a Ruler to rule well, is, To take Counsel of God, and to hearken to his Word and do it, that he may rule for God: Therefore he is to humble himself, and to walk humbly with the Lord God; walking before him with a perfect heart, doing all things that is required if the Lord for him to do; That is, to do justly, and to love mercy, and govern the People by the Law that is Holy, Just, Pure, and good, as it came from God: He is to be a Father to the Poor, and eyes to the Blinde, and feet to the Lame: For this end he is to put on righteousness as a Robe, and judgement as a Diadem; that he may rule the People with Righteousnes, and judge with Equity; and the Cause which he knows not, he is to search it out: He is to break the jaws of the wicked, and pluck (the spoil, viz.) the Righteous out of their reach speedily.

Isa. 30. 1.

1 Sam. 23. 2-4.

Judge. 1. 2.

Mich. 6. 8.

2 Kin. 20. 3.

Deut. 17. 18,

19, 20.

1 Kin. 2. 3.

Job. 29. 14.

15, 16, 17.

Psal. 82. 1, 2,

3-4.

2. He that ruleth over men for God, is to be a Protection to them that do well; viz. To such who walk not after the Flesh, but after the Spirit of God: For they who walk after the Spirit of God are taught by the Spirit (or grace of God) to deny all ungodliness and worldly lusts; yet, even the lusts of the flesh, the

1 Pet. 2. 14.

Rom. 13. 3. 4.

Tit. 2. 11, 12.

- 1 Ioh. 2. 16. *lusts of the eyes, and the pride of life : And likewise the Spirit of God teacheth them, To live soberly, righteously, honestly, peaceably, and a godly Life and Conversation in this present evil world ; and they who are led by the Spirit of God, are the sons of God , by whom the fruits of the Spirit is brought forth and seen, which is Love; Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. Such are the*
- 1 Tim. 1. 9. *Well does that the Ruler is to be a Protection unto : For against such there is no Law, For the Law is not made for a righteous man, &c.*

But as for the sons of Belial, They shall be all of them as
 2 Sam. 23. 6, 7. *Thorns thrust away, because they cannot be touched with hands; for the man that toucheth them, must be touched with Iron, and the staff of a Spear ; and they shall be utterly burnt in the same place, &c. Therefore,*

3. *That man that ruleth for God, must be a man of a perfect Heart, and of a good Courage ; for he must be a Terror to the Evil-doers, and they are such as are Lawless and disobedient to God ; and those are Ungodly, Unholy, Unruly, and Profane ;*
- 1 Chro. 28. 20. *Murderers, Man-slayers, Fighters, Quarrellers, Whores, and*
- 1 Tim. 1. 8, 9. *Whore-mongers, Adulterers, Fornicators, Enggerers, Theeves,*
10. *Robbers, Swearers, Cursers, Drunkards, Lyers, Cheaters, False-*
- Levir. 20. 15, *witnesses, and Perjured persons; Idolaters, and Image-makers,*
- 16, 17. *Witches and the sons of Belial ; amongst whom is Hatred,*

Read Deut.
 Chap. 4.

- Gal. 5. 19. 20, *Wrath, Strife, Variance, Emulations, Seditions, Heresies, &c: and these are the Evil-doers that the Magistrate is to be a Terror to, and whatsoever else that is contrary to the Law that is Holy, Just, Pure, and Good, and for such the Law is made, and not for a righteous man : and that Ruler that doth contrary hereunto, ruleth not for God, but beareth his sword in vain.*
- 21.

4. *He that ruleth over men, must go in the way of God, to set up Judges and other Officers under him, to be a help unto him, for the well governing of the People, and also for the speedy executing of justice upon the Evil-doers, and likewise for the speedy relief of the Afflicted and Oppressed, that there be no complaining of Oppression or unjustice, or of taking of Bribes*
- Eccles. 8. 11. *in the Land : Therefore he is to chuse out from among the*
- Exod. 18. 13, *People Wise and understand, young men, men of Truth, hating Cove-*
- 14, 15, 16, 17, *ousness,*
- 18.

towns, who will judge for the Lord (at all seasons) the people Deut. 1. 9, 10, *with equity, and without respect of persons: And such Judges, and other Officers are to be set up in every Fenced City, Town, Burrough, &c. throughout the Land, by the Chief Ruler, there-* 2 Chron. 19. 5, 6, 7. *of (that ruleth for God, and for the good of the People:) whether he go under the Title of Emperour, King, Prince, Duke, &c.*

Now as concerning Judges and other Officers, who are to hear, judge, and determine of all Causes and Controversies between man and man, *Wisdom saith on this wise: That the Judges are not to judge for man, but for the Lord, the people at all seasons, with just judgement and equity, by the Law that is Holy, Just, Pure, and Good; and not by the unrighteous Lawes, Precedents, or Cases of men in former or latter ages: He is not to wrest the Law; for if he wrest the Law, he wrests judgement, and turns it backward, which he must not do: But he is to judge righteously between every man and his Brother, and the stranger that is with him: He is to hear the Cause of the poor, as well as the Cause of the rich; the small, as well as of the great: For he is not to respect persons in judgement, neither must he countenance a poor man in an evil Cause, because of his poverty, neither countenance a rich man in an evil cause, because of his riches & high titles of honour; neither must he pervert the words of the righteous, whether he be rich or poor; neither must he take Bribes, for they blinde the eyes, so that he cannot see to do true justice and judgement for the Lord between man and man; neither must he judge for reward, but for the Lord. And again, the Judges and other Officers must not judge nor act unjustly, nor accept the person of the wicked; but defend the poor and fatherless, and do justice for the afflicted and needy; and deliver the poor and needy, and rid them out of the hands of the wicked speedily: Therefore they must not be afraid of the face of man, but to fear the Lord God, who standeth in the Congregation of the mighty, and judgeth among the Rulers of the earth; and him alone serve, by doing true justice, and judging righteously. Therefore you that rule, Rule with diligence; and be not slothfull in that business, but be fervent in spirit, serving the Lord; and follow altogether that which is just, that so ye may live and inherit the Land which the Lord God hath given you. Be wise now therefore O ye Kings, and be Instructed*

Chron. 19. 6.

Exod. 18. 22.

Deut. 1. 16, 17.

and 16, 18, 19.

29.

Exod. 23. 3, 6,

7. 8, 9.

2 Cron. 19. 5,

6, 7.

Deut. 16. 18,

19.

Mich. 3. 9, 10,

11, 12.

Psal. 82. 1, 2,

3, 4.

Read Psal. 2.

to the end.

ye Judges and Rulers of the earth. Serve the Lord with fear, and rejoyce with trembling. Kiss the Sonne, least he be angry with you, and ye perish from the way, when his wrath is kindled but a little, &c.

And such Rulers or Magistrates (whether they go by the Titles of *Emperours, Kings, Princes, Dukes, Judges, Parliaments, States, Justices, &c.*) that fear God and rule for him, and do good for the People according as before written, the Children of *Wisdom* own; rejoycing that the Righteous are in Authority, and are glad to see and hear of their Prosperity; accounting such to be worthy of honour in the Lord, not for fear of Wrath, but for Conscience-sake toward God.

Now the honour that is due unto Magistrates consists in these two Particulars: 1. *Love.* 2ly. *Obedience.*

First, He that is in the Well-doing himself, loves the Rulers that be set up of God, who are just, and rule in the fear of God, and is a Terror to the Evil-doers: For when the righteous are in Authority, the children of *Wisdom* rejoyce; desiring of God that long they may live and prosper in the work of the Lord; and Love thinketh no evil, nor becometh not it self unseemly toward the Rulers, neither speaketh any evil against him, neither doth it revile the Judges. And again, The Children of *Wisdom* who love Magistrates, curse not any Ruler or Magistrate in their thoughts, nor Plot mischief against them, nor rise up to destroy them (like the wicked;) but for the Lords sake that set them up, love them: But as for the wicked and Evil-doers, who continue living in all manner of wickedness, as *Drunkenness, Swearing, Cursing, Robbing, Stealing, Fighting, Quarrelling, Murderring, Adultery, Chambering, and Wantonness,* and all manner of *Wickedness*; these, and such as these, neither love King, Ruler, or other Magistrate; neither fear God nor man, whether King, Prince, Duke, &c. For if they loved God and the King, they would keep the Commandements of God, and the just Lawes of the King who feares God: And again, If they feared God, and honoured the King, then they would depart from their iniquities, and leave all their abominable Practices, and live Honestly, Soberly, Peaceably, and in love one with another; and then their crying *God save the King,* would not be in vain: For, *The prayers of the wicked*

are

are abomination to the Lord, but the prayers of the Upright, are his delight; and He heareth the Prayers of the Righteous, but the wayes of the wicked are abomination to the Lord: So herein is the King or Magistrate truly honoured, when the Righteous, or godly people love him, and the Wicked (to whom he is a Terrour to because of their wickedness) stand in fear of him.

Secondly, Honour due to the Magistrate, consisteth in Obedience; Either *Actively*, in doing, or *Passively*, by a willing, patient, and meek suffering under them for the Lords sake.

1. *Active Obedience*, is in doing willingly all things, or in obeying all those Lawes that come from the Lord God by him for the people to do: And herein the people of Israel shewed their willingness to obey and do all that God spake to Moses their Ruler for them to do; and so likewise the Chief of the Fathers, and the Princes of the Tribes of Israel, and the Captains over Thousands, and Hundreds, and the Rulers over the Kings Work, joynd with David the King, and offered willingly to the Lord, &c. gave for the service of the House of God, &c. because the thing was of the Lord, according to what God had commanded; who had said, *Hear O Israel: What doth the Lord require of thee, but to fear the Lord thy God, and to walk in all his wayes; and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, and to keep the Commandments of the Lord, and his Statutes, which (saith the Lord) I command thee this day for thy good: So that all things that comes from God, are for the peoples good; whether Lawes, Statutes, or Ordinances, are Holy, Just, Pure, and Good. Converting the Soul, and making wise the Simple; and therefore not to be resisted, but obeyed, according as the Magistrate requires it.*

2. But if the King or Ruler should require the People to do any thing contrary to the Command of God, and the Peoples good, which to do were to sin against God; Therefore if the King and other Magistrates make Lawes, Statutes, and Ordinances, for the People to obey. that be contrary to the Lawes of God, the People are not to be Obedient to the Magistrates therein *Actively*, but *Passively*; that is, by a free, willing, patient, and meek suffering or undergoing the Penalties of their unjust Lawes (for the Lords sake who hath suffered for us, leaving us an example,

Deut. 5.27, 28.

1 Chron. 29.

Chap. 28. 2, 3

4, 5, 6

Deut. 12. 5, 6.

Deut. 5. 1, & 6

1, 2, 3. and 10

12, 13.

Read Daniel
Chap. 3.

Deut. 4. 15, 16,
17, 18.

Read Daniel
Chap. 6.

Mark 16. 15,
16.

Acts 4. 18,
19.

ample that we should follow his steps) rather than sin against God; and herein *Shadrach, Meshach and Abednego* patiently submitted to the penalty of the Kings Ordinance, which was to be cast into the fiery burning Furnace, and thereto for the Lords sake to die, rather than to transgress the Commandment of God, by Worshipping or bowing down to the Kings Golden Image that he had set up: So likewise *Daniel*, rather then he would obey the Kings Commandment, which was to forbear praying thirty dayes, chose to suffer (the Penalty of the Kings Law, which was to be cast into the Lyons Den) for the Lords sake, eating no pieces, and devouring, rather than to forbear praying to the only true and living God continually. So *Peter and John*, who were commanded to go and preach the Gospel every where, said to the Chief-Priests and the Ruler (who commanded them to preach no more in the Name of Jesus,) *We cannot but speak the things that we have both seen and heard:* and also said, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye:* And accordingly are we to fear God, and to keep his Commandments, who hath commanded all men to be subject to the higher Power, and to submit to every Ordinance of man for the Lords sake. Whether it be to King as Supream, or unto Governors that are sent by him; for the punishment of Evil-doers, and for the praise of them that do well: And so let all see that they hearken to the Word of the Lord, that is nigh them, and in their hearts, and do it; and fear and dread the living and true God, For our God is a consuming fire, and the Proud, and all that do wickedly, shall be but as the stubble before him, or as the Chaff before the winde; for the wicked, and all that forget God, shall be turned into Hell. Therefore all People Remember your Creator, and forget not the God that made all the Nations of men of one blood, and gave them life and being, upon the face of the earth.

To Thee, the only Wise, Immortall, Eternall, and Invisible GOD, be all Praise, Glory, and Honour for evermore.

Written By

HENRY CLARK.

